اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 41 - Ha Meem As Sajdah, also known as Surah Fussilat (Explained in Detail)

سُوْرَةُ حٰمٓ السَّجْدَةِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate**)**

حٰمٓ ١

(41-1) Ha'. Mim.

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ٢

(41-2) This is a revelation from the Most Merciful, the Most Compassionate,

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ٣

(41-3) a Book whose verses have been well-expounded; an Arabic Quran for those who have knowledge,

بَشِيْرًا وَّنَذِيْرًا فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ٤

(41-4) one bearing good news and warning. (1) Yet most of them turned away and are not wont to give heed.

(1) This is a brief introduction to the Surah. A study of the following discourse can show what relevance the things mentioned in it have with the theme that follows. The first thing said is that this Word is being sent down by God, as if to say: You, O people, may go on saying again and again that this Word is being composed by Muhammad (peace be upon him) but the fact is that its revelation is from God, Lord of the worlds. Furthermore, the addressees have also been warned, so as to say: If you express your displeasure on hearing this discourse, this displeasure is not against Muhammad (peace be upon him) but is against God. If you reject it, you reject Allah’s Word, not a man’s word. And if you turn away from it, you do not turn away from a man but from Allah.

Secondly, that the one sending it down is that God, Who is extremely Merciful (Rehman and Rahim) to His creatures. The mention of the attribute of mercy of the sender of revelation, instead of any other attributes, points to the truth that He has sent down this Word under the requirement of His mercifulness. By this the addressees have been warned, so as to say: If someone spurns this Word, or rejects it, or expresses displeasure at it, he in fact is his own enemy. That is indeed a supreme blessing which God has sent down, out of this infinite mercy, for the guidance and well-being and happiness of man. If God were merciless to mankind, He would have left them to wander about in darkness and would have least cared what pit they fell into. But this is His bounty and beneficence that along with bringing men into existence and providing for them, He has also taken on Himself the responsibility to show them the light of knowledge in order to adorn their lives, and is sending down this Word to a servant of His for the same purpose. Now, who could be more ungrateful and a greater enemy of himself than him who, instead of benefiting from this mercy, made up his mind to fight it?

Thirdly, that the verses of this Book are well-expounded. That is, there is nothing confusing and ambiguous in it so that somebody might excuse himself from accepting it on the ground that he was unable to understand the contents of the Book. It has been plainly told in it what is the truth and what is the falsehood, what are the right beliefs and what are the wrong beliefs, what is good and what is evil, what is high morality and what is vice, in what way lies the good of man and in what he incurs loss for himself. If a person rejects such clear and manifest guidance, or pays no heed to it, he cannot offer any excuse for it. His attitude clearly implies that he wants to remain in the wrong willfully.

Fourthly, that this is an Arabic Quran, which implies this: If this Quran had been sent down in some other language, the Arabs would have presented the excuse that they were ignorant of the language in which God had sent His Book. But this is their own language. They cannot put forward the excuse that they cannot understand it. Here, one should also keep in view (Verse 44) in

which the same theme has been expressed in a different way. And the suspicion that in that case there is a reasonable excuse for the non-Arabs not to accept the message of the Quran has already been removed in the commentary of (Surah Yusuf, Ayat 2 and E.N. 2) on it. (For further details, please also see Rasail-o- Masail. Vol. I, pp. 19-23).

Fifthly, that this Book is for those who possess knowledge. That is, only the people of understanding can draw any benefit from this Book. For the ignorant it is as useless as a precious diamond for the one who cannot distinguish it from a mere stone.

Sixthly, that this Book gives good news and administers warning. That is, it does not consist of mere fantasy, or a philosophy, or a specimen of good literary composition, which one may accept or reject without entailing any consequence, but it is openly administering a warning to the whole world that the results of accepting and believing in it are marvelous and of rejecting it very dreadful. Thus only a fool could reject it with scant attention.

وَقَالُوْا قُلُوْبُنَا فِيْۤ اَكِنَّةٍ مِّمَّا تَدْعُوْنَاۤ اِلَيْهِ وَفِيْۤ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۝٥

(41-5) They say: “Our hearts are securely wrapped up against what you call us to, (2) and in our ears is a heaviness, and between you and us there is a veil. (3) So act; we too are acting.” (4)

(2) That is, it has no way open to reach our hearts.

(3) That is, this invitation has divided us. It has cut us off from you. It has become a hindrance for us to join you.

(4) It has two meanings:

(1) That we have nothing to do with you.
(2) That if you do not desist from your preaching, you may go on doing your mission, we will also not stop our

opposition to you, and we will do whatever we can to defeat and frustrate your mission.

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۭ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۝۶

(41-6) Tell them, (O Prophet): “I am only a human being like you. [5] It is revealed to me that your God is One God; [6] so direct yourselves straight to Him, [7] and seek His forgiveness. Woe to those who associate others with Allah in His Divinity, [8]

(5) That is, it is not in my power to remove the covering that envelops your hearts, open your ears, and tear away the curtain which you have drawn between me and yourselves. I am only a man. I can make only him understand who is inclined to listen, and can only meet him who is ready to meet with me.

(6) That is, you may, if you so like, put coverings on your hearts and make your ears deaf, but the fact is that you don’t have many gods: there is only One God, whose servants you are. And this is no philosophy, which I might have thought out myself, and which might have equal probability of being true or false, but this reality has been made known to me through revelation, which cannot admit of any likelihood of error.

(7) That is, do not make any other your God: do not serve and worship any other deity: do not invoke and bow to any other for help: and do not obey and follow the customs and laws and codes made and set by others.

(8) Seek for His forgiveness: Ask for His forgiveness for the unfaithfulness that you have been showing so far towards Him, for the shirk and disbelief and disobedience that you have been committing till now, and for the sins that you happened to commit due to forgetfulness of God.

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝۷

(41-7) who do not pay Zakah, [9] and who deny the Hereafter.

(9) Here, the meaning of the word zakat has been disputed by the commentators. Ibn Abbas and his illustrious pupils, Ikrimah and Mujahid, say that zakat here implies the purity of the soul and self which accrues from belief in Tauhid and obedience to Allah. According to this explanation, the translation of the verse would be: Woe to the mushriks, who do not adopt purity. The other group which includes commentators like Qatadah, Suddi, Hasan Basri, Dahhak, Muqatil and Ibn as-Saib take this word here also in the meaning of the zakat on property and wealth. According to this explanation, the verse means: Woe to those who do not fulfill the right of Allah by committing shirk and the right of the men by withholding the zakat.

اِنَّ الَّذِیۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ لَہُمۡ اَجۡرٌ غَیۡرُ مَمۡنُوۡنٍ ﴿۸﴾

(41-8) As to those who have faith and do good works, surely theirs shall be a never-ending reward. [10]

(10) The words ajrun ghaira mamnun in the original have two other meanings also:

(1) That it will be a reward which will never decrease and diminish.

(2) That this reward will not be given with reminders of good done, like the gift made by a miserly person, who keeps on reminding the beneficiary of his favor if at all he gives away anything.

قُلۡ اَئِنَّکُمۡ لَتَکۡفُرُوۡنَ بِالَّذِیۡ خَلَقَ الۡاَرۡضَ فِیۡ یَوۡمَیۡنِ وَ تَجۡعَلُوۡنَ لَہٗۤ اَنۡدَادًا ؕ ذٰلِکَ رَبُّ الۡعٰلَمِیۡنَ ﴿۹﴾

(41-9) Tell them, (O Prophet): “Do you indeed disbelieve in Him and assign compeers to Him Who created the earth in two days? He is the Lord of all beings of the Universe.

وَ جَعَلَ فِيۡهَا رَوَاسِىَ مِنۡ فَوۡقِهَا وَ بٰرَكَ فِيۡهَا وَ قَدَّرَ فِيۡهَاۤ اَقۡوَاتَهَا فِىۡۤ اَرۡبَعَةِ اَيَّامٍ سَوَآءً لِّلسَّآئِلِيۡنَ ﴿۱۰﴾

(41-10) (After creating the earth) He set up firm mountains on it, blessed it, (11) and provided it with sustenance in proportion to the needs of all who seek (sustenance). (12) All this was done in four days. (13)

(11) Blessings of the earth imply those measureless and countless things which have been continuously coming out of it since millions and millions of years, and are fulfilling the ever increasing needs and requirements of all the creatures from the microscopic germs to the highly civilized man. Among these the principal blessings are the air and the water by which alone vegetable, animal and then human life became possible on the earth.

(12) This sentence has been interpreted by the commentators in different ways:

Some of them interpret it to mean: The provisions of the earth were placed in it precisely according to the needs and requirements of those who ask, in exactly four days. That is, it took exactly four days, neither more nor less.

Ibn Abbas, Qatadah and Suddi interpret it to mean: The provisions of the earth were placed in it in four days. The answer to those who ask is completed. That is, whoever asks as to how long it took, his complete answer is that it took four days.

According to Ibn Zaid it means: The provisions of the earth were placed in it for those who ask within four days, precisely in accordance with the demand and need of everyone.

As far as the rules of the language are concerned, the words of the verse admit of all these three meanings, but in our opinion the first two meanings have no merit. In view of the context, it is immaterial whether the work was completed in exactly four days and not in more or less four days. There is no need whatever for such an addition to make up for any deficiency in supporting the description of Allah’s perfect power, perfect providence and perfect wisdom. Likewise, the commentary: The

answer to those who ask is completed, is a very weak commentary. There is no indication in the theme preceding the verse and following it, to show that at that time somebody had asked the question as to how long it had taken for those works to be completed, and this verse was sent down as an answer to it. That is why we prefer to adopt the third meaning. In our opinion the correct meaning of the verse is this: Allah placed within the earth the full provisions of food precisely and exactly in accordance with the demands and needs of every kind of creature that Allah would create in the earth from the beginning of the creation till Resurrection. There are countless kinds of vegetation found on land and in water and the food requirements of each kind are different from those of other kinds. Allah has created countless species of living creatures in the air and on land and in water, and every species demands a different kind of food. Then unique among all these is the species of man, who requires different kinds of food not only for the development and nourishment of his body but also for the satisfaction of his taste. Who beside Allah could know how many members of the different kinds of creatures would be born on this globe, from the beginning of life till its end, and when and where they would be born and how much and what kind of food would be required for their nourishment? Just as He had made the plan of creating those creatures who stood in need of food in His scheme of creation, so He made full arrangements of food also to meet their requirements and demands.

In the modern age, the people who have brought out the Islamic edition of the Marxist conception of Socialism in the name of “the Quranic order of providence”, translate the words sawa-al-lis-sa-ilin as equal for all those who ask, and raise the edifice of reasoning on it, saying that Allah has kept equal provisions for all the people in the earth. Therefore, in order to fulfill the intention of the verse a system of the state is needed, which may provide equal rations of food to everybody. For, in the system of individual ownership the equality which the Quranic law demands cannot be established. But these people, in their enthusiasm to press the Quran in the service of their theories, forget that those who ask, who have been mentioned in this verse, are not only human beings but all those different species of animals and plants who

need food for survival. Has Allah really established equality among all of them, or even among all the members of each different species of the creatures, in the matter of the provision of food? Do you find anywhere in this entire system of nature the arrangement of the distribution of equal rations of food? If that is not the case, it means that in the vegetable and animal kingdom, where the distribution of the provisions is directly being arranged by the State of Allah, and not by the human state, Allah Himself is violating His own this "Quranic law", rather, God forbid, is practicing injustice! Then, they also forgo that "those who ask" also include those animals which man domesticates and arranging provisions for which is also his responsibility, e.g. sheep, goats, cows, buffaloes, horses, donkeys, mules, camels, etc: If the Quranic law is that equal food be given to all those who ask, and to enforce the same law a state is needed, which may administer the order of providence, will that state establish economic equality between men and animals also?

(13) Here, the commentators generally have been confronted with this question: If it is admitted that the creation of the earth took two days and the setting up of the mountains and placing of the provisions and blessings in it took four days, and the creation of the heavens, as mentioned below, took another two days, the total number of the days would be eight, whereas at several places in the Quran Allah has said that the creation of the earth and heavens took six days in all. (For example, see (Surah Al- Aaraf, Ayat 54); (Surah Younus, Ayat 3), (Surah Hud, Ayat 7); (Surah Al-Furqan, Ayat 59). On this very basis, almost all the commentators agree that these four days include the two days of the creation of the earth. That is, two days were taken for the creation of the earth and two days for the creation of the rest of the things within the earth, as mentioned below. Thus, the earth along with its provisions became complete in four days in all. But this not only is against the apparent words of the Quran, but the difficulty also is, in fact, an imaginary difficulty, to avoid which a need for this interpretation has been felt. The two days of the creation of the earth are, in fact, not separate from the two days in which this universe as a whole was created. If we consider the following verses, we see that in them the creation of both the earth and the

heavens has been mentioned together, and then it has been stated that Allah made the seven heavens in two days. These seven heavens imply the whole universe, one part of which is also our earth. Then, when like the other countless stars and planets of the universe this earth also took the shape of a unique globe within two days, Allah began to prepare it for animate creatures, and in four days created in it all those provisions which have been mentioned in the above verse. What development works were carried out in the other stars and planets in these four days have not been mentioned by Allah, for not to speak of the man of the period of the revelation of the Quran, even the man of the present age does not have the capability to digest and assimilate this information.

ثُمَّ اسْتَوٰى اِلَى السَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَ لِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَاۤ اَتَيْنَا طَآئِعِيْنَ ﴿۱۱﴾

(41-11) Then He turned to the heaven while it was all smoke. (14) He said to the heaven and the earth: “Come (into being), willingly or unwillingly.” They said: “Here we come (into being) in willing obeisance.” (15)

(14) Three things need to be explained here:

First, by heaven is meant the whole universe, as becomes obvious from the following sentences. In other words, turning to the heaven means that Allah turned to the creation of the universe.

Second, by smoke is implied the initial and primary stage of matter, in which it lay diffused in space in a shapeless, dust like condition before the formation of the universe. Scientists of the modern age describe the same thing as nebulae, and the same also is their view about the beginning of the universe: that is, before creation the matter of which the universe was built lay diffused in smoke-like nebulous form.

Third, it would be wrong to interpret “then He turned to the heaven” to mean that first He created the earth, then set mountains in it, then arranged blessings and provisions of food in it, and then, at the end, He turned towards the creation of the

universe. This misunderstanding is removed by the following sentence: “He said to it and the earth: Come both of you, willingly or by compulsion. They said: We have come willingly.” This makes it clear that in this verse and in the following verses, mention is being made of the time when there was neither the earth nor the heaven, but the creation of the universe was being started. Only the word thumma (then) cannot be made the argument to say that the earth had been created before the heavens. There are several instances of this in the Quran that the word thumma is not necessarily used to show the chronological order but it is also used for the order of Presentation. Please see (E.N. 12 of Surah Az-Zumar).

Among the earliest commentators the dispute has been going on for ages as to what was created first according to the Quran, the earth or the heavens. One group of them argues on the basis of this verse and (Verse 29 of Surah Al- Baqarah)that the earth was created first. The other group argues from (Verses 27-33 of Surah An-Naziat) that the heavens were created first, because there it has been clearly stated that the earth was created after the heavens. But the fact is that nowhere in the Quran has the mention of the creation of the universe been made to teach Physics or Astronomy, but while inviting towards belief in the doctrines to Tauhid and the Hereafter, like countless other signs, the creation of the heavens and the earth has also been presented as food for thought. For this purpose it was not at all necessary that the chronological order of the creation of the heavens and the earth should have been presented, and it should have been told whether the heavens were created first or the earth. No matter whether this was created first or that, in any case both are an evidence of Allah Almighty’s being the One and only Deity, and are a testimony that their Creator has not created this whole universe as a plaything for a care-free person. That is why the Quran sometimes mentions the creation of the earth first and sometimes the creation of the heavens first. Where the object is to make man realize the blessings of God, there generally it has mentioned the earth first, for it is closer to man; and where the object is to give man the concept of God's greatness and His omnipotence there it has generally mentioned the heavens first,

for the scene of the revolving heavens has always been awe-inspiring for man.

(15) In these words Allah has described the nature of His method of creation in a manner as to differentiate between divine creation and human workmanship. When man wants to make something, he prepares a plan for it in his mind, then gathers together the necessary material, then works persistently hard to mold the material according to his plan, and in the process of his effort the material which he wants to mold according to his mental plan constantly resists him; so much so that sometimes the resistance of the material succeeds and the thing is not made precisely according to the desired plan, and sometimes man's effort overcomes the resistance and he succeeds in giving it the desired form and shape. For example, when a tailor wants to make a shirt, he first conceives in his mind the shape of the shirt, then arranging the cloth he tries to cut and sew it according to his concept of the shirt, and during this effort, he has to face constantly the resistance of the cloth, for it does not easily yield to be molded according to the tailor's concept; so much so that sometimes the resistance of the cloth dominates and the shirt doesn't take the desired shape, and sometimes the tailor's effort dominates and he is able to shape it precisely according to his concept. Now, consider Allah's mode of creation. The matter of the universe lay scattered and diffused in the form of smoke. Allah willed to give it the shape of the universe as it is now. For this purpose, He did not have to sit down, like a human artisan, and chisel and mold the earth and the moon and the sun and the other stars and planets, but He only commanded the scheme of the universe that was in His Mind to come into being, i.e. the smoke like diffused matter to take the shape of the galaxies and stars and planets, which He wanted to create. This matter did not have the power to resist the command of Allah. Allah did not have to make any effort to give it the shape of the universe. No sooner was the command given than the matter started contracting and condensing and taking shape obediently according to the scheme of its Master, so that the whole universe including the earth became ready as planned.

This same scheme of Allah's method of creation has been described at several other places in the Quran like this: When Allah decides to do something He only commands it to be and it is done. See (Surah Al-Baqarah, Ayat 117); (Surah Aal-Imran, Ayats 47, 59); (Surah An-Nahl, Ayat 40); (Surah Maryam, Ayat 35); (Surah Ya Sin, Ayat 82), (Surah Al-Mumin, Ayat 68).

فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَ اَوْحٰى فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصٰبِيْحَ ۖ وَ حِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۱۲

(41-12) Then He made them seven heavens in two days and revealed to each heaven its law. And We adorned the lower heaven with lamps, and firmly secured it. (16) All this is the firm plan of the All-Mighty, the All-Knowing.

(16) To understand these verses well, it would be useful to study the following portions of the Tafheem al-Quran: (Surah Al-Baqarah, Ayat 29); (Surah Ar-Raad, Ayat 2); (Surah Al-Hijr, Ayats 16-18); (Surah Al-Anbiya, Ayats 30-33); (Surah Al-Hajj, Ayat 65); (Surah Al-Muminun, Ayat 17); (Surah Ya Sin: E.N. 37), and (E.Ns 5-9 of Surah As-Safat)."

فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّ ثَمُوْدَ ؕ ۱۳

(41-13) But if they turn away, (17) tell them: "I warn you against a sudden scourge like that which struck Ad and Thamud."

(17) That is, if they do not believe that God and Deity is One and only One, Who has created this earth and the whole universe, and if they still persist in their ignorance that they would make others as their deities beside Him, others who are in fact His creatures and slaves, and regard them as His associates in His Being and rights and powers, then warning for them is like that of what stuck Aad and Thamud.

اِذْ جَآءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ قَالُوْا لَوْ شَآءَ رَبُّنَا لَاَنْزَلَ مَلٰٓئِكَةً ۫ فَاِنَّا بِمَاۤ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ۱۴

(41-14) When the Messengers (of Allah) came to them from the front and from the rear, [18] saying: “Do not serve any but Allah”; they said: “Had our Lord so willed, He would have sent down angels. So we deny the Message you have brought.” [19]

(18) This sentence can have several meanings:

(1) That the Messengers continued to come to them one after the other.

(2) That the Messengers tried in every way to make them understand the truth and did not leave any stone unturned to bring them to the right path.

(3) That the Messengers came to them in their own country as well as in the adjoining countries.

(19) That is, if Allah had disapproved of our religion, and had willed to send a messenger to us to keep us away from it, He would have sent the angels. As you are not an angel but a man like us, we do not believe that you have been sent by God, and sent for the purpose that we give up our religion and adopt the way of life that you are presenting. The disbelievers’ saying that they deny, what you have been sent with, was only sarcastic. It does not mean that they believed him to have been sent by God and then denied what he said. But this is a sarcastic expression of the type that Pharaoh had uttered before his courtiers about the Prophet Moses (peace be upon him): This messenger of yours, who has been sent to you, seems to be utterly mad. (Surah Ash-Shuara, Ayat 27). For further explanation, see (E.N. 11 of Surah Ya Sin).

فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَ قَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ خَلَقَهُمْ وَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَ كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۱۵﴾

(41-15) As for Ad, they waxed proud in the land without justification and said: “Who is greater than we in strength?” Did they not see that Allah, Who created them, is greater in strength than they? They continued to deny Our Signs,

فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِىْۤ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَ هُمْ لَا يُنْصَرُوْنَ ﴿۱۶﴾

(41-16) whereupon We sent upon them a fierce wind on inauspicious days (20) that We might make them taste a degrading chastisement in the life of this world. (21) And surely the chastisement of the Hereafter is even more degrading. There will be none to help them there.

(20) "Evil days" does not mean that the days in themselves were evil or ill-omened, and the torrent came because the people of Aad met with those evil or ill-omened days. If this were the meaning and there were some ill omen in the days themselves, the torment would have visited all the nations of the world. The correct meaning, therefore, is that since in those days God's torment descended on this nation, the days were evil or ill-omened for the people of Aad. It is not correct to argue on the basis of the verse that some days are ill-omened and some auspicious.

The lexicographers have disputed the meaning of the words rih-an sarsaran, which have been used for the stormy wind. Some say that they imply an intensely hot wind, others say that they imply an extremely cold wind, and some others say that they imply a wind which produces a great noise when it blows. In any case, they all agree that the words are used for a severe storm.

The details of this torment given at other places in the Quran show that this wind continued to rage for seven nights and eight days consecutively. It swept the people off the ground and they fell down dead and lay scattered here and there like hollow trunks of the palm-tree. (Surah Al- Haqqah, Ayat 7). It left rotting everything on which it blew. (Surah Adh-Dharuyat, Ayat 42). When the people of Aad saw it advancing, they rejoiced with the hope that the dense clouds would bring much rain, which would water their withering crops. But when it came, it laid waste the entire land. (Surah Al-Ahqaf, Ayats 24-25).

(21) This ignominious torment was an answer to their arrogance and vanity because of that which they had assumed greatness in the land without any right, and would boast that

there was none more powerful than them on the entire earth. Allah disgraced them and destroyed the major part of their population along with their civilization. The remnant of their population was humbled and debased before those very nations whom they used to overawe by their show of power and might (for the details of the story of Aad see (Surah Al-Aaraf, Ayats 65-72); (Surah Houd, Ayats 50-60); (Surah Al-Muminun, Ayats 32-41); (Surah Ash- Shuara, Ayats 123-140); (Surah Al-Ankabut, Ayat 40) and the relevant E.Ns).

وَ اَمَّا ثَمُوۡدُ فَهَدَيۡنٰهُمۡ فَاسۡتَحَبُّوا الۡعَمٰى عَلَى الۡهُدٰى فَاَخَذَتۡهُمۡ صٰعِقَةُ الۡعَذَابِ الۡهُوۡنِ بِمَا كَانُوۡا يَكۡسِبُوۡنَ ﴿۴۱:۱۷﴾

(41-17) As for Thamud, We bestowed guidance upon them, but they preferred to remain blind rather than be guided. At last a humiliating scourge overtook them on account of their misdeeds.

وَ نَجَّيۡنَا الَّذِيۡنَ اٰمَنُوۡا وَكَانُوۡا يَتَّقُوۡنَ ﴿۴۱:۱۸﴾

(41-18) Yet We delivered those who believed and were God-fearing. (22)

(22) For the details of the story of Thamud see (Surah Al- Araf, Ayats 73-79); (Surah Hud, Ayats 61-68); (Surah Al- Hijr, Ayats 80-84); (Surah Bani-Israil, Ayat 59); (Surah Ash-Shuara, Ayats 141-159); (Surah An-Naml, Ayats 45-53) and the E.Ns.

وَ يَوۡمَ يُحۡشَرُ اَعۡدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمۡ يُوۡزَعُوۡنَ ﴿۴۱:۱۹﴾

(41-19) Imagine the Day when Allah's enemies will be mustered to the Fire, (23) and the people of the former times will be detained until the arrival of people of the later times, (24)

(23) What is meant to be said hare is: When they will be rounded up to be presented in the Court of Allah, though the words used are to the effect: When they will be gathered to be driven to Fire of Hell, for Hell in any case will be their final destination.

(24) That is, All the former and latter generations and races will be gathered together at a time and called to account together. For, whatever a person does in his lifetime, whether good or evil, its influence and impact does not end with his life but continues to operate even after his death for long periods of time, for which he is totally responsible. Likewise, whatever a generation does in its own time, its influence continues to affect the later generations for centuries, and it is responsible for its heritage. It is inevitable to examine all these influences and their results and to collect their evidences. For that very reason, generation after generation of the people will go on arriving and will be withheld. The court will start its work when all the former and latter generations will have assembled together in the Plain of Resurrection. (For further explanation, see (Surah Al-Aaraf, Ayats 38-39 and E.N. 30) on it.

حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾

(41-20) and when all have arrived, their ears, their eyes, and their skins shall bear witness against them, stating all that they had done in the life of the world. (25)

(25) The explanation of this given in the Hadith is that when a stubborn culprit will go on denying his crimes, and will even belie all the witnesses, then the limbs of his body will bear the witness, one after the other, by the command of Allah, and will tell what offenses he had committed through them. This thing has been reported by Anas, Abu Musa Ashari, Abu Said Khudri and Ibn Abbas from the Prophet (peace be upon him), and traditionists like Muslim, Nasai, Ibn Jarir, Ibn Abi Hatim, Bazzar and others have related these in their books. (For further explanation, see (E.N. 55 of Surah Ya Sin).

This verse is one of those many verses which prove that the Hereafter will not only be a spiritual world but human beings will be resurrected with the body and soul as they are now in this world. Not only this: they will be given the same body in which they live now. The same particles and atoms which composed

their bodies in the world will be collected on the Day of Resurrection, and they will be resurrected with the same previous bodies in which they had lived and worked in the world. Evidently, the limbs of man can bear the witness in the Hereafter only in case they are the same limbs with which he committed a crime in his previous life. This subject is borne out decisively and absolutely by the following verses of the Quran: (Surah Bani-Israil, Ayats 49-51, 98); (Surah Al-Muminun, Ayats 35- 38, 82-83); (Surah An-Nur, Ayat 24); (Surah As-Sajdah, Ayat 10); (Surah Ya Sin, Ayats 65, 78, 79); (Surah As-Safat, Ayats 16-18); (Surah Al-Waqiah, Ayats 47-50); (Surah An-Naziat, Ayats 10-14).

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ؕ قَالُوْۤا اَنْطَقَنَا اللّٰهُ الَّذِيْۤ اَنْطَقَ كُلَّ شَيْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾

(41-21) They will ask their skins: “Why did you bear witness against us?” The skins will reply: “Allah gave us speech, (26) as He gave speech to all others. He it is Who created you for the first time and it is to Him that you will be sent back.

(26) This shows that not only man’s own limbs will bear witness on the Day of Resurrection, but every such thing before which man would have committed any crime will also speak out. The same thing has been said in Surah Al- Zalzalah, thus: The earth will cast out all the burdens, which lie within it, and man will say: what has befallen it? On that Day shall it relate whatever had happened (on it), because your Lord will have commanded it (to do so). (Verses 2-5).

وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَاۤ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾

(41-22) When you used to conceal yourselves (while committing misdeeds) you never thought that your ears or your eyes or your skins would ever bear witness against you; you rather fancied that Allah does not know a great deal of what you do.

وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٢٣﴾

(41-23) This thought of yours about your Lord has led to your perdition and you have become among the losers." (27)

(27) Hasan Basri has explained this verse thus: Every man's attitude and conduct is determined by the thought and conjecture that he has about his God. The conduct of a righteous believer is right because his thought and conjecture about his Lord is right, and the conduct of a disbeliever and a hypocrite and a sinful person is wrong because his thought and conjecture about his Lord is wrong. This same theme has the Prophet (peace be upon him) expressed in a comprehensive and brief Hadith, thus: Your Lord says: I am with the thought and conjecture that My servant holds about Me. (Bukhari, Muslim).

فَاِنۡ يَّصۡبِرُوۡا فَالنَّارُ مَثۡوًى لَّهُمۡ ۚ وَاِنۡ يَّسۡتَعۡتِبُوۡا فَمَا هُمۡ مِّنَ الۡمُعۡتَبِيۡنَ ﴿۲۴﴾

(41-24) In this state, whether they bear with patience (or not), Fire alone shall be their abode. And if they seek to make amends, they will not be allowed to do so. (28)

(28) It can also mean this: If they would want to return to the world, they would not be able to return, and this: If they would want to come out from Hell, they would not be able to come out of it, and this: If they would want to offer an excuse or repentance, it would not be accepted.

وَ قَيَّضۡنَا لَهُمۡ قُرَنَآءَ فَزَيَّنُوۡا لَهُمۡ مَّا بَيۡنَ اَيۡدِيۡهِمۡ وَ مَا خَلۡفَهُمۡ وَ حَقَّ عَلَيۡهِمُ الۡقَوۡلُ فِىۡۤ اُمَمٍ قَدۡ خَلَتۡ مِنۡ قَبۡلِهِمۡ مِّنَ الۡجِنِّ وَ الۡاِنۡسِ ؕ اِنَّهُمۡ كَانُوۡا خٰسِرِيۡنَ ﴿۲۵﴾

(41-25) We had assigned to them companions who embellished for them all that was before them and behind them. (29) Thus the same decree (of chastisement) which had overtaken the previous generations of jinn and human beings (also) became due against them. Surely they became the losers.

(29) This is the permanent and eternal way of Allah that He does not let the men with evil intentions and desires have good companions, but lets them have bad companions according to their own inclinations. Then, as they go on descending into the

depths of vice, more and more evil and wicked men and devils go on joining them as their associates and advisers and companions. Some people's saying that so-and-so is himself a very good man but happens to have bad companions is, in fact, contrary to fact. The law of nature is that every man gets the same sort of friends as he himself is. If bad people happen to be associated with a good man, they cannot remain associated with him for long. Likewise, if good and noble men happen to be associated with evil intentioned and immoral men by chance, their association cannot last long. An evil man naturally attracts only evil men to himself and only evil men become attracted towards him just as filth attracts flits and flits are attracted by the filth.

The meaning of: "Who have made attractive for them what was before them and what was behind them" is this: They assured them that their past had been glorious and their future would also be bright. They made them see everything attractive and pleasant on every side. They told them that those who criticized them were foolish because they were not doing anything novel or strange. Those who had made any progress in the world before them had been doing the same that they were doing. Ahead of them there was no Hereafter at all in which they might have to be called to account for their deeds. But if at all, the Hereafter did take place, as some foolish people assert it would, the God who was blessing them in the world would bless them there too. Hell had not been made for them but for those whom God had deprived of His blessings here.

وَ قَالَ الَّذِیۡنَ كَفَرُوۡا لَا تَسۡمَعُوۡا لِہٰذَا الۡقُرۡاٰنِ وَ الۡغَوۡا فِیۡہِ لَعَلَّكُمۡ تَغۡلِبُوۡنَ ﴿۲۶﴾

(41-26) The deniers of the Truth say: "Do not give ear to the Qur'an and cause interruption when it is recited; thus perhaps you will gain the upper hand." (30)

(30) This was one of those plans of the disbelievers of Makkah with which they wanted to frustrate the Prophet's (peace be upon him) mission of preaching his message. They knew well haw impressive was the Quran, how high was the character of the man presenting it, and how effective and inspiring the style of his

preaching. They knew that anyone who heard such matchless discourses in such an attractive style from such a noble person could not help being hued and charmed. Therefore, they planned that they should neither hear it themselves nor let anyone else hear it; whenever Muhammad (peace be upon him) should start reciting it, they should create noise, clap hands, pass taunting remarks and raise all sorts of objections and such a hue and cry as to subdue his voice. By this plan they hoped they would be able to defeat the Prophet of Allah.

فَلَنُذِيقَنَّ الَّذِيْنَ كَفَرُوا عَذَابًا شَدِيْدًا وَّ لَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِيْ كَانُوا يَعْمَلُوْنَ ۝٢٧

(41-27) We shall certainly make these unbelievers taste a terrible chastisement and shall fully requite them according to the worst deeds that they committed.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ؕ جَزَآءً بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ۝٢٨

(41-28) That is the recompense of the enemies of Allah the Fire, their abiding home. That will be the recompense for their denying Our Signs.

وَ قَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَ الْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ ۝٢٩

(41-29) There the unbelievers will say: “Our Lord, show us those that led us astray, both jinn and humans, and we will trample them under our feet so that they are utterly degraded.” (31)

(31) That is, in the world these people were at the beck and call of their leaders and religious guides and deceitful devils, but when on the Day of Resurrection they will come to know where their leaders had led them, they will curse them and would wish that they should somehow get hold of them so that they may trample them under their foot.

اِنَّ الَّذِیۡنَ قَالُوۡا رَبُّنَا اللّٰہُ ثُمَّ اسۡتَقَامُوۡا تَتَنَزَّلُ عَلَیۡہِمُ الۡمَلٰٓئِکَۃُ اَلَّا تَخَافُوۡا وَ لَا تَحۡزَنُوۡا وَ اَبۡشِرُوۡا بِالۡجَنَّۃِ الَّتِیۡ کُنۡتُمۡ تُوۡعَدُوۡنَ ﴿۳۰﴾

(41-30) Those [32] who say “Allah is our Lord” and then remain steadfast, [33] upon them descend angels [34] (and say): “Do not fear nor grieve, [35] and receive good tidings of Paradise which you were promised.

(32) After warning the disbelievers of the consequences of their opposition to the truth and their stubbornness, the address now turns to the believers and the Prophet (peace be upon him).

(33) That is, they did not call Allah their Lord merely incidentally, nor were they involved in the error to regard Allah as their Lord and at the same time others as well as their lords, but they embraced the faith sincerely and stood by it steadfastly: neither adopted a creed contrary to it later nor mixed it up with a false creed, but they fulfilled the demands of the doctrine of Tauhid in their practical lives as well.

“Then remain upright” has been explained by the Prophet (peace be upon him) and the eminent companions thus:

Anas has reported that the Prophet (peace be upon him) said: Many people called Allah their Lord, but most of them became disbelievers. Firm and steadfast is he who remained firm on this creed till his death. (Ibn Jarir, Nasai, Ibn Abi Hatim).

Abu Bakr Siddiq has explained it thus: Then he did not associate another with Allah: did not attend to any other deity beside Him. (Ibn Jarir).

Umar once recited this verse on the pulpit and said: By God, the steadfast are those who remained firm on obedience to Allah: did not run about from place to place like foxes. (Ibn Jarir). Uthman says: Performed his deeds sincerely for the sake of Allah only. (Kashsaf).

Ali says: Performed the duties enjoined by Allah faithfully and obediently. (Kashshaf).

(34) It is not necessary that the coming down of the angels may be perceptible, and the believers may see them with the eyes, or hear their voices with the ears. Although Allah also sends the angels openly for whomever He wills, generally their coming down for the believers, especially in hard times when they are being persecuted by the enemies of the truth, takes place in imperceptible ways and their voices penetrate into the depths of the heart as peace and tranquility instead of just striking the ear-drums. Some commentators have regarded this coming down of the angels as restricted to the time of death or grave, or the Plain of Resurrection. But if the conditions in which these verses were sent down are kept in view, there remains no doubt that the real object of stating this thing here is to mention the coming down of the angels on those who struggle with their lives in this world in the cause of the truth, so that they are consoled and encouraged and they rest assured that they are not helpless but the angels of Allah are at their back. Although the angels also come to receive the believers at the time of death and they also welcome them in the grave (in the state of burzakh), and they will also accompany them constantly on the Day of Resurrection, from the time Resurrection takes place till their entry into Paradise, yet their company is not particularly restricted to the Hereafter but remains available in this world also. The context clearly shows that in the conflict between the truth and falsehood just as the worshipers of falsehood are accompanied by the devils and mischievous people, so are the believers accompanied by the angels. On the one hand, the companions of the worshipers of falsehood show their misdeeds seem fair to them and assure them that the tyrannical and dishonest acts that they are committing are the very means of their success and through them only will their leadership and dominance remain safe in the world. On the other hand, the angels come down to the worshipers of the truth and give them the message that is being mentioned in the following sentences.

(35) These are very comprehensive words, which contain a new theme of consolation and peace for the believers, in every stage of life, from the world till the Hereafter. This counsel of the

angels in this world means: No matter how strong and powerful be the forces of falsehood, you should not be afraid of them, and whatever hardships and deprivations you may have to experience on account of your love of the truth, you should not grieve on account of them, for ahead there lie in store for you such things against which every blessing of the world is insignificant. When the angels say the same words at the time of death, they mean this: There is no cause of fear for you in the destination you are heading for, for Paradise awaits you there, and you have no cause of grief for those whom you are leaving behind in the world, for we are your guardians and companions here. When the angels will say these very words in the intermediary state between death and Resurrection and in the Plain of Resurrection, they will mean: Here, there is nothing but peace for you. Do not grieve for the hardships you had to suffer in the world, and do not fear what you are going to face in the Hereafter, for we are giving you the good news of Paradise, which used to be promised to you in the world.

نَحْنُ اَوْلِيٰٓؤُكُمْ فِى الْحَيٰوةِ الدُّنْيَا وَ فِى الْاٰخِرَةِ ۚ وَ لَكُمْ فِيْهَا مَا تَشْتَهِىْٓ اَنْفُسُكُمْ وَ لَكُمْ فِيْهَا مَا تَدَّعُوْنَ ؕ ۳۱

(41-31) We are your companions in this world and in the Hereafter. There you shall have all that you desire and all what you will ask for.

نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ۳۲ ؕ

(41-32) This is by way of hospitality from Him Who is Most Forgiving, Most Merciful.”

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَاۤ اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِىْ مِنَ الْمُسْلِمِيْنَ ۳۳ ؕ

(41-33) And who is fairer in speech than he who calls to Allah and acts righteously and says: “I am a Muslim”? (36)

(36) After consoling and encouraging the believers, now they are being exhorted towards their real duty. In the preceding verse

they were told: Being firm in the service to Allah and standing steadfast on this way after adopting it is by itself the basic good, which makes man a friend of the angels and worthy of Paradise. Now they are being told: The next thing which wins man the highest place of honor is that he should do good deeds himself and should invite others to the service of Allah, and even in the environment of severe antagonism where to proclaim Islam is tantamount to inviting hardships for oneself, one should firmly say that one is a Muslim. To understand the full significance of these words, one should keep in view the conditions in which they were said. The conditions were that anyone who proclaimed to be a Muslim would feel as if he had stepped into a jungle of beasts, where everyone was rushing at him to tear him into pieces. More than that, if anyone opened his mouth to preach Islam he would feel as if he had called on the beasts to come and devour him. Such were the conditions when it was said: A person's believing in Allah as his Lord and adopting the right way and standing steadfast on it is indeed a great and fundamental good, but the greatest good is that man should boldly say that he is a Muslim and should invite others towards Allah's service, fearless of the consequences, and while performing this duty should remain so pure and pious in conduct and character that no one should have a cause to find fault with Islam and with those who uphold it.

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ؕ اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِىٌّ حَمِيْمٌ ﴿۳۴﴾

(41-34) (O Prophet), good and evil are not equal. Repel (evil) with that which is good, and you will see that he, between whom and you there was enmity, shall become as if he were a bosom friend (of yours). (37)

(37) To understand the full significance of these words, one should keep in view the conditions in which the Prophet (peace be upon him) and, through him, his followers were given this instruction. The conditions were that the invitation to the truth was being resisted and opposed with extreme stubbornness and severe antagonism, in which all bounds of morality, humanity and decency were being transgressed. Every sort of lie was being

uttered against the Prophet (peace be upon him) and his companions. Every kind of evil device was being employed to defame him and to create suspicions against him in the minds of the people. Every kind of accusation was being leveled against him and a host of the propagandists were busy creating doubts against him in the hearts. In short, he and his companions were being persecuted in every possible way because of which a substantial number of the Muslims had been compelled to emigrate from the country. Then the program that had been prepared to stop him from preaching was that a hand of the mischievous people was set behind him, who would raise such a hue and cry that no one should be able to hear anything as soon as he opened his mouth to preach his message. In such discouraging conditions when apparently every way of extending invitation to Islam seemed to be blocked, the Prophet (peace be upon him) was taught this recipe for breaking the opposition.

First, it was said that goodness and evil are not equal, as if to say: Although apparently your opponents might have raised a dreadful storm of mischief and evil, as against which goodness might seem absolutely helpless and powerless, yet evil in itself has a weakness which ultimately causes its own destruction. For as long as man is man, his nature cannot help hating evil. Not only the companions of evil, even its own upholders know in their hearts that they are liars and wicked people and are being stubborn for selfish motives. Not to speak of creating dignity and honor for them in the hearts of others. It lowers them in their own esteem, and causes their morale to be weakened and destroyed in the event of every conflict. As against this evil, the good which appears to be utterly helpless and powerless, goes on operating and working and it becomes dominant in the long run. For, in the first place, the good has a power of its own which wins the hearts and no man, however perverted and corrupted, can help esteeming it in his own heart. Then, when the good and evil are engaged in a face to face conflict and their nature and merits become apparent and known, after a long drawn out struggle, not many people would be left, who would not start hating the evil and admiring the good.

Second, it was said that evil should be resisted not by the mere good but by a superior good, as if to say: If a person treats you unjustly and you forgive him, it is the mere good. The superior good is that you treat the one who ill-treats you which kindness and love.

The result would be that your worst enemy would become your closest friend, for that is human nature itself. If you remain quiet in response to an abuse, it will be mere goodness but it will not silence the abuser. But if you express good wishes for him in response to his abuses, even the most shameless opponent will feel ashamed, and then would hardly ever be able to employ invectives against you. If a person doesn't miss any opportunity to harm you, and you go on tolerating his excesses, it may well make him even bolder in his mischief. But if on an occasion he gets into trouble and you come to his rescue, he will fall down at your feet, for no mischief can hold out against goodness. However, it would be wrong to take this general principle in the meaning that every enemy will necessarily become a close friend when you have treated him with the superior good. There are such wicked people also in the world, whose inimical nature will never change for the better no matter how tolerantly you may overlook their excesses and how benevolently you may react and respond to every evil committed by them. But such devil-incarnates are as few in the world as the embodiments of goodness are.

وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝٣٥

(41-35) But none attains to this except those who are steadfast; (38) none attains to this except those endowed with mighty good fortune. (39)

(38) Although a very efficacious recipe, it is not easy to use. It requires a great will power, resolution, courage, power of endurance and full control over one's own self. A man may act benevolently in response to an evil done, on an impulse, and there is nothing extraordinary in it. But when a person has to fight for years and years, for the sake of the truth, those mischievous

worshipers of falsehood, who do not feel any hesitation in violating any bond of morality, and are also intoxicated with power, it requires extraordinary grit to go on resisting the evil with good, and that too with the superior good, without ever showing any lack of restraint and self-control. Such a work can be accomplished only by him who has resolved with a cool mind to work for the cause of upholding the truth, who has subdued his self to intellect and sense and in whom good and righteousness have taken such deep roots that no malice and mischief of the opponents can succeed in deposing him from his high position.

(39) This is a law of nature. Only a man of very high rank is characterized by these qualities; and the one who possesses these qualities cannot be prevented by any power of the world from attaining to his goal of success. It is in no way possible that the depraved people may defeat him with their mean machinations and shameless devices.

وَ اِمَّا یَ نۡزَغَنَّکَ مِنَ الشَّطۡنِ نَزۡغٌ فَاسۡتَعِذۡ بِاللّٰہِ ؕ اِنَّہٗ ہُوَ السَّمِیۡعُ الۡعَلِیۡمُ ۳۶

(41-36) And if you are prompted by a provocation from Satan, seek refuge with Allah. (40) He, and He alone, is All-Hearing, All- Knowing. (41)

(40) Satan feels grieved when he sees that in the conflict between the truth and falsehood, meanness is being resisted with nobility and evil with goodness. He wants that he should somehow incite the fighters for the sake of the truth and their prominent men in particular, and especially their leaders, to commit such a mistake, even if once, on the basis of which he may tell the common people that evil is not being committed by one side only. If mean acts are being committed by one side, the people of the other side also are not morally any better, they too have committed such and such a shameless act. The common people do not have the capability that they may assess and counterbalance fairly the excesses being committed by one party by the reactions of the other. As long as they see that while the opponents are adopting every mean act yet these people do not swerve at all from the path of decency and nobility, goodness and

righteousness, they continue to regard and esteem them highly. But if at some time they happen to commit an unworthy act, even if it is in retaliation against a grave injustice, both the sides become equal in their esteem, and the opponents also get an excuse to counter one blamable act with a thousand abuses. That is why it has been said: Be on your guard against the deceptions of Satan. He will incite you as a well-wisher to take note of every abuse and every insult and attack and urge you to pay the opponent in the same coin, otherwise you would be regarded as a coward and weaken your image of strength. On every such occasion whenever you feel any undue provocation, you should take care that this is an incitement of Satan who is arousing you to anger and wants you to commit a mistake. And after having been warned, do not be involved in the misunderstanding that you have full control over yourself, and Satan cannot make you commit any mistake. This high opinion of one's own power of judgment and will is another and more dangerous deception of Satan. Instead of it you should seek Allah's refuge, for man can save himself from mistakes only if Allah helps and grants him protection.

The best commentary of this subject is the event which Imam Ahmad has related in his Musnad on the authority of Abu Hurairah. He says that once a man started uttering invectives against Abu Bakr in the presence of the Prophet (peace be upon him). Abu Bakr kept on hearing the invectives quietly and the Prophet (peace be upon him) kept on smiling at it. At last, when Abu Bakr could restrain himself no longer, he also uttered a harsh word for the person in response. No sooner did he utter the word, the Prophet (peace be upon him) was seized by restraint, which appeared on his face, and he rose and left the place immediately. Abu Bakr also rose and went behind him. On the way he asked: How is it that as long as the person went on abusing me, you kept quiet and smiling, but when I also said a word in retaliation, you were annoyed. The Prophet (peace be upon him) replied: As long as you were quiet, an angel remained with you who went on replying to him on your behalf, but when you spoke out, Satan came in place of the angel. I could not sit with Satan.

(41) After seeking Allah's refuge against the storm of opposition, the thing that brings patience and peace and tranquility to the heart of the believer is this conviction, Allah is not unaware. He knows whatever we are doing as well as that which is being done against us. He is hearing whatever we and our opponents utter and watches the conduct of both of us. On the basis of this very conviction, the believer entrusts his own and the opponents of the truth's affair to Allah and remains satisfied.

This is the fifth place where the Prophet and, through him, the believers have been taught this wisdom of preaching and reforming the people. For the other four places, see (Surah Al-Aaraf, Ayats 199-204), (Surah An-Nahl, Ayats 125- 128), (Surah Al-Muminun, Ayats 96-98), (Surah Al-Ankabut, Ayats 46-47) and the E.Ns.

وَمِنْ اٰيٰتِهِ الَّيْلُ وَ النَّهَارُ وَ الشَّمْسُ وَ الْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَ لَا لِلْقَمَرِ وَ اسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۳۷

(41-37) And (42) of His Signs are the night and the day, and the sun and the moon. (43) Do not prostrate yourselves before the sun, nor before the moon, but prostrate yourselves before Allah Who created them, if it is Him that you serve. (44)

(42) Now the discourse turns to the common people and they are made to understand the truth in a few sentences.

(43) That is, they are not the objects of divine power that you may start worshiping them, thinking that Allah is manifesting Himself in their form, but they are the signs of Allah by pondering over which you can understand the reality of the universe and its system, and can know that the doctrine of the Oneness of God which the Prophets are teaching is the actual reality. The mention of the night and day before the sun and moon has been made to give the warning that the hiding of the sun and appearing of the moon at night, and the hiding of the moon and appearing of the sun in the day clearly point to the fact that neither of them is God or object of divine power, but both are helpless and powerless objects, and are moving subject to the law of God.

(44) This is an answer to the philosophy that the intelligent among the polytheists generally used to propound to prove that polytheism was rational. They said that they did not bow to these objects but bowed to God through them. An answer to this has been given, so as to say: If you really are Allah's worshipers, there is no need of these intermediaries: why don't you bow down to Him directly?

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْـَٔمُوْنَ ۩ ٣٨

(41-38) But if they wax proud (45) (and persist in their attitude, it does not matter, for) the angels near-stationed to your Lord glorify Him night and day, and never grow weary. (46)

(45) If they are arrogant: If they think it is below their dignity for them to listen to you, and still persist in the ignorance in which they are involved.

(46) It means this: The system of this whole universe, whose agents are the angels, is running on the basis of Allah's Oneness and His servitude. The angels who are its agents are testifying every moment that their Lord is pure and exalted far above that another should be His associate in His Divinity and worship. Now, if a few foolish persons do not believe even after admonition, and turn away from the way that is being followed by the whole universe and persist in following the way of shirk only, let them remain involved in their folly.

The consensus is that it is obligatory to perform sajdah (prostration) here, but the jurists differ as to which of the two preceding verses requires the performance of sajdah. Ali and Abdullah bin Masud performed the sajdah at the end of (Verse 37), while Ibn Abbas, Ibn Umar, Said bin Musayyab, Masruq, Qatadah, Hasan Basri, Abu Abdur Rahman as-Sulami, Ibn Sirin, Ibrahim Nakhai and several other prominent jurists have expressed the opinion that it should be performed at the end of verse 38. The same also is the opinion of Imam Abu Hanifah, and the Shafeites also have held the same view as preferable.

وَ مِنْ اٰيٰتِهٖۤ اَنَّكَ تَرَى الْاَرْضَ خٰشِعَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ رَبَتْ ؕ اِنَّ الَّذِيْۤ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى ؕ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۳۹﴾

(41-39) And of His Signs is that you see the earth withered, then We send down water upon it, and lo! it quivers and swells. Surely He Who gives life to the dead earth will also give life to the dead. (47) Surely He has power over everything.

(47) For explanation, see (Surah An-Nahl, Ayat 65); (Surah Al-Hijr, Ayats 5-7); (Surah Ar-Room, Ayat 19) and (E.N. 19 of Surah Al-Fatir).

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْۤ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِى النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِىْۤ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۴۰﴾

(41-40) Those (48) who pervert Our Signs (49) are not hidden from Us. (50) Is he who will be cast into the Fire better, or he who comes secure on the Day of Resurrection? Do as you wish; He sees all what you do.

(48) After telling the common people in a few sentences that the doctrine of Tauhid and the Hereafter to which Muhammad (peace be upon him) is inviting them, is rational and the signs of the universe testify to its being right and true, the discourse again turns to the opponents who were determined to oppose it stubbornly.

(49) The word yulhidun in the original is derived from ilhad which means to deviate, to turn away from the right to the wrong path, to adopt crookedness. Thus, ilhad in the revelations of Allah would mean that instead of understanding them in their clear and straightforward meaning one should misconstrue them and go astray and also lead others astray. One of the devices being adopted by the disbelievers of Makkah to defeat the message of the Quran was that they would hear the verses of the Quran and then would isolate one verse from its context, tamper with another, misconstrue a word or a sentence and thus raise every sort of objection and would mislead the people, saying that the Prophet (peace be upon him) had said such and such a thing that day.

(50) These words imply a severe threat. The All-Powerful Ruler's saying that the acts of such and such a person are not hidden from Him by itself contains the meaning that he cannot escape their consequences.

اِنَّ الَّذِيۡنَ كَفَرُوۡا بِالذِّكۡرِ لَمَّا جَآءَهُمۡ ۘ وَ اِنَّهٗ لَكِتٰبٌ عَزِيۡزٌ ۙ۴۱

(41-41) These are the ones who rejected the Good Counsel when it came to them, although it is certainly a Mighty Book. (51)

(51) A mighty Book: An unchanging Book, which cannot be defeated by tricks and cunning devices, which the worshipers of falsehood are employing against it. It has the force of the truth in it, the force of true knowledge, the force of argument and reason, the force of eloquence and style, the force of divinity of God who sent it, and the force of the personality of the Messenger who presented it. No one, therefore, can defeat it by falsehood and hollow propaganda.

لَّا يَاۡتِيۡهِ الۡبَاطِلُ مِنۡۢ بَيۡنِ يَدَيۡهِ وَ لَا مِنۡ خَلۡفِهٖ ؕ تَنۡزِيۡلٌ مِّنۡ حَكِيۡمٍ حَمِيۡدٍ ۙ۴۲

(41-42) Falsehood may not enter it from the front or from the rear. (52) It is a revelation that has been sent down from the Most Wise, the Immensely Praiseworthy.

(52) "Falsehood . . . . from before it" means that none can succeed in proving anything wrong or any teaching false in the Quran by making a frontal attack on it; "nor from behind it" means that nothing can be discovered till Resurrection which may be opposed to the truths and realities presented by the Quran; no new science, if it is really a science, can be propounded, which may contradict the knowledge contained in the Quran; no new experiment or observation can be made to prove that the guidance given to man by the Quran in respect of the beliefs, morality, law, civilization or culture, and economic, social and political life is wrong. That which this Book has declared as the truth can never be proven to be falsehood and that which it has declared as falsehood can never be proven to be the truth.

Furthermore, it also means that whether falsehood makes a frontal attack, or makes a surprise attack by deception, it cannot defeat the message which the Quran has brought. In spite of all sorts of open and secret machinations of the opponents the message will spread and none shall be able to defeat and frustrate it.

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيۡلَ لِلرُّسُلِ مِنۡ قَبۡلِكَ ؕ اِنَّ رَبَّكَ لَذُوۡ مَغۡفِرَةٍ وَّ ذُوۡ عِقَابٍ اَلِيۡمٍ ﴿۴۳﴾

(41-43) (O Prophet), nothing is said to you but what was already said to the Messengers before you. Surely your Lord is the Lord of forgiveness (53) and the Lord of grievous chastisement.

(53) That is, it is all due to His clemency and forgiveness that although His Messengers were opposed, abused and persecuted yet He went on giving respite to their opponents for years and years on end.

وَ لَوۡ جَعَلۡنٰهُ قُرۡاٰنًا اَعۡجَمِيًّا لَّقَالُوۡا لَوۡ لَا فُصِّلَتۡ اٰيٰتُهٗ ؕ ءَاَعۡجَمِىٌّ وَّ عَرَبِىٌّ ؕ قُلۡ هُوَ لِلَّذِيۡنَ اٰمَنُوۡا هُدًى وَّ شِفَآءٌ ؕ وَ الَّذِيۡنَ لَا يُؤۡمِنُوۡنَ فِىۡۤ اٰذَانِهِمۡ وَقۡرٌ وَّ هُوَ عَلَيۡهِمۡ عَمًى ؕ اُولٰٓئِكَ يُنَادَوۡنَ مِنۡ مَّكَانٍۢ بَعِيۡدٍ ﴿۴۴﴾

(41-44) Had We revealed this as a non-Arabic Qur'an they would have said: “Why were its verses not clearly expounded? How strange, a non-Arabic scripture and an Arab audience!” (54) Tell them: “It is a guidance and a healing to the believers. But to those who do not believe, it serves as a plug in their ears and a covering over their eyes. It is as if they are being called from a place far away. (55)

(54) This is the kind of the stubbornness that the Prophet (peace be upon him) was confronting. The disbelievers said: Muhammad (peace be upon him) is an Arab. Arabic is his mother tongue. How can one believe that the Arabic Quran that he presents has not been forged by himself but has been revealed to him by God? The Quran could be believed to be the revelation of God if he had started speaking fluently in a foreign language

unknown to him, like Persian, Latin, or Greek. This argument of theirs has been refuted by Allah, saying: Now when the Quran has been sent down in their own tongue so that they may understand it, they raise the objection: Why has it been sent down to an Arab in Arabic? But if it had been sent down in a foreign tongue, these very people would have said: How strange! An Arab Messenger has been sent to the Arabs, but the revelations being sent to him are in a tongue which is neither understood by him nor by his people.

(55) When a person is summoned from afar, he hears a voice but does not understand what is being said to him. This is a wonderful simile which fully depicts the psychology of the stubborn opponents. Naturally when you talk to a person who is free from prejudice, he will listen to you, will try to understand what you say, will accept it if it is reasonable, with an open mind. On the contrary, the person who is not only prejudiced against you but is also malicious and spiteful, will not at all listen to you however hard you may try to make him understand your viewpoint. In spite of hearing you all the time he will not understand at all what you had been saying.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝٤٥

(41-45) And in the past We gave Moses the Book and yet it became an object of dispute. (56) If your Lord's decree had not gone forth before, a decisive judgement would have been made among them, once and for all. (57) Surely they are in a disquieting doubt about it. (58)

(56) That is, some people had believed in it and some others had made up their minds to oppose it.

(57) It has two meanings:

(1) If Allah had not already decreed that the people would be given enough respite for consideration the disputants would have long been destroyed.

(2) If Allah had not already decreed that the disputes would finally be decided on the Day of Judgment, the reality would have been made plain as to who is in the right and who is in the wrong.

(58) In this brief sentence the spiritual disease of the disbelievers of Makkah has been clearly diagnosed. It says that they are involved in doubt about the Quran and the Prophet Muhammad (peace be upon him), and this doubt has caused them great anguish and confusion. That is, although apparently they deny the Quran as being Allah's Word and the Prophet (peace be upon him) as being His Messenger very vehemently, yet this denial is not based on any conviction, but their minds are afflicted with great vacillation, and doubt. On the one hand, their selfish motives, their interests and their prejudices demand that they should belie the Quran and the Prophet Muhammad (peace be upon him) and oppose them strongly. On the other hand, their hearts are convened from within, that the Quran is, in fact, a unique and un-paralleled Word the like of which has never been heard from any literary man or poet. Neither can the insane utter such things in their madness, nor can devils come to teach God-worship, piety and righteousness to the people. Likewise, when they say that Muhammad (peace be upon him) is a liar, their heaps from within put them to shame, and ask: Can such a person ever be a liar? When they brand him a madman, their hearts cry out from within and ask: Do you really think that he is mad? When they accuse that Muhammad (peace be upon him) is not interested in the truth but is working for selfish motives, their hearts from within curse them and ask: Do you call this virtuous man selfish, whom you have never seen striving for the sake of wealth and power and fame, whose life has been free from every tract of self-interest, who has always been working to bring about goodness and piety, but has never acted from any selfish motives.

مَنْ عَمِلَ صٰلِحًا فَلِنَفْسِهٖ وَ مَنْ اَسَآءَ فَعَلَيْهَا ؕ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۴۶﴾

(41-46) Whoever does good, does so to his own benefit; and whoever does evil, will suffer its evil consequence. Your Lord does no wrong to His servants. (59)

(59) That is, your Lord can never be so unjust as to let go to waste the good deeds of a good man and fail to punish the evil-doers for their evil.

اِلَيۡهِ ؕ يُرَدُّ عِلۡمُ السَّاعَةِ ؕ وَمَا تَخۡرُجُ مِنۡ ثَمَرٰتٍ مِّنۡ اَكۡمَامِهَا وَ مَا تَحۡمِلُ مِنۡ اُنۡثٰى وَلَا تَضَعُ اِلَّا بِعِلۡمِهٖ ؕ وَ يَوۡمَ يُنَادِيۡهِمۡ اَيۡنَ شُرَكَآءِىۡ ؕ قَالُوۡۤا اٰذَنّٰكَ ؕ مَا مِنَّا مِنۡ شَهِيۡدٍ ۚ﴿۴۷﴾

(41-47) The knowledge of the Hour (61) rests solely with Him. (62) Not a fruit comes forth from its sheath, nor does any female conceive nor give birth to a child but it is in His knowledge. (62) On that Day He will call out to them: “Where are those associates of Mine?” They will answer: “We have declared to You that none of us can bear witness to that.” (63)

(61) The Hour: the Hour of Resurrection, i.e. the Hour when the evildoers will be punished for their evil and the grievances of the oppressed good people will be redressed.

(62) By this the listeners have been made to realize two things:

(1) That not only of Resurrection but the knowledge of all unseen things is reserved for Allah alone; there is no other knower of the unseen.

(2) That God Who possesses the detailed knowledge of the most minor things cannot remain unaware of the acts and deeds of anybody.

Therefore, no one in His kingdom should act fearlessly, with impunity. Only according to this second meaning the sentence becomes relevant to what follows. If one studies the following sentences, the theme that immediately becomes obvious is: Don’t concern yourselves about finding out the date of the coming of Resurrection; you should, however, be anxious about the consequences of your deviations you will have to bear when it comes. This same thing had the Prophet (peace be upon

him) once said to a person, who asked him the date of the coming of Resurrection. All the major collections of Hadith contain a commonly reported tradition to the effect: Once when the Prophet (peace be upon him) was on a journey, a man on the way shouted his name from a distance. The Prophet (peace be upon him) asked what he wanted to say. He said: When will Resurrection come? The Prophet (peace be upon him) replied: It must come, in any case! What preparations have you made for it?

(63) That is, now we have realized that what we had in our minds was absolutely wrong. Now none among us is of the view that there is another one who is also your associate in Godhead. The words “we announce” show that on the Day of Resurrection the disbelievers will be asked again and again, on every occasion: In the world you went on refusing to believe what the Messengers of God said: now say who was in the right: they or you? And the disbelievers will every time confess that the truth indeed was that which the Messengers preached and they themselves were in the wrong because they forsook the knowledge and persisted in their own ignorance.

وَ ضَلَّ عَنۡہُم مَّا كَانُوۡا يَدۡعُوۡنَ مِنۡ قَبۡلُ وَ ظَنُّوۡا مَا لَہُم مِّنۡ مَّحِيۡصٍ ﴿۴۸﴾

(41-48) Then all those deities whom they once used to call upon shall vanish (64) and they will come to know for sure that there is no escape for them.

(64) That is, in their utter hopelessness they will look around to see if they could find any one of those whom they used to serve and worship in the world, who could come to their rescue and save them from God’s torment, or at least have their punishment reduced, but they will find no helper on any side.

لَا يَسۡـَٔمُ الۡاِنۡسَانُ مِنۡ دُعَآءِ الۡخَيۡرِ وَ اِنۡ مَّسَّہُ الشَّرُّ فَيَـُٔوۡسٌ قَنُوۡطٌ ﴿۴۹﴾

(41-49) Man wearies not of praying for good, (65) but when evil visits him, he despairs and gives up all hope.

(65) “For good”: For prosperity, abundance of provisions, good health, well-being of children, etc. And man here does not imply every human being for it also includes the prophet and the righteous people, who are free from this weakness as is being mentioned below. But here it implies the mean and shallow person who starts imploring God humbly when touched by harm and is beside himself with joy when he receives the good things of life as most human beings are involved in this weakness, it has been called a weakness of man.

وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِيْ وَمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً وَّلَئِنْ رُّجِعْتُ اِلٰى رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا وَلَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ﴿٥٠﴾

(41-50) And if We bestow Our Mercy upon him after hardship, he will surely say: “This is what I truly deserve, (66) and I do not believe that the Hour (of Resurrection) will ever come to pass; and if I am returned to my Lord, there too I shall enjoy the best.” Surely We shall fully apprise the unbelievers of what they have done, and We shall certainly make them taste a severe chastisement.

(66) That is, I have gotten all this because of my being worthy of it. It is my right that I should receive all this.

وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ وَاِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ﴿٥١﴾

(41-51) When We bestow Our favor upon man, he turns away and waxes proud; (67) but when a misfortune touches him, he is full of supplication. (68)

(67) That is, he turns away from Our obedience and worship, and thinks it is below his dignity to bow to Us.

(68) For other verses on this subject, see (Surah Younus, Ayat 12); (Surah Bani Israil, Ayat 83); (Surah Ar-Rum, Ayat 33-36); (Surah Az-Zumar, Ayats 8-9, 49) and the E.Ns.

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِىْ شِقَاقٍ بَعِيْدٍ ﴿۵۲﴾

(41-52) Tell them, (O Prophet): “Did you ever consider: if this Qur'an is indeed from Allah and you still deny it, who can be in greater error than he who goes far in fiercely opposing it?” (69)

(69) It does not mean that they should believe in it only owing to the danger that if it were really from Allah they would be inviting their own doom by denying it. But it means this: It is not wisdom that you should be bent upon opposing it stubbornly without seriously trying to understand what it says. You cannot assert that you have come to know that this Quran is not from God, and you have known with certainty that God has not sent it. Obviously, your refusal to believe in it as divine Word is not based on knowledge, but on conjecture, which may possibly be right as well as wrong. Now consider both the possibilities. If your conjecture were right, then, according to your own thinking, both the believers and the unbelievers would be equal, because both will became dust after death, and there is no life of Hereafter where belief and unbelief might be distinguished. But, if this Quran were really from God, and that of which it is forewarning did really take place, then think what doom you would invite for yourselves by denying it and opposing it like that. Therefore, your own interest demands that you should give up stubbornness and consider this Quran seriously; if even after due consideration, you decide not to believe in it, you may not, but you should not oppose it to the extent that you start employing falsehood and deception and persecution to bar the way of its message and prevent others from believing in it, not being content with your own unbelief.

سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَفِىْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ؕ اَوَ لَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ ﴿۵۳﴾

(41-53) Soon shall We show them Our Signs on the horizons and in their own beings until it becomes clear to them

that it is the Truth. (70) Is it not enough that your Lord is a witness over everything? (71)

(70) This verse has two meanings and both have been given by the major commentators:

First, that they will soon see with their own eyes that the message of the Quran has spread in all the adjoining lands, and they themselves have yielded to it. Then they will realize that what they are being told today, which they are denying, was absolutely true. Some people have objected to this meaning, saying that a message's being dominant and overwhelming vast areas is no argument to prove that it is the truth. False messages also become dominant and their adherents also go on subduing one country after the other. But this is a superficial objection which has been raised without a thorough study of the matter. The wonderful conquests that Islam achieved in the period of the Prophet (peace be upon him) and the rightly guided Caliphs, were not the signs of Allah only in the sense that the believers conquered one country after the other, but in the sense that this conquest of the countries was not like other conquests of the world, which make one man or one family or one nation master of the life and property of others and God's earth is filled with tyranny and injustice. Contrary to this, this conquest brought with it a great religious, moral, intellectual, cultural, political, economic and social revolution; whose influence, wherever it reached, elicited what was best in man and suppressed what was worst in him. This revolution developed and nurtured the moral excellences which the world could hope to see only in the hermits and the meditating recluses and could never imagine that they could also be found among the people responsible for running the worldly affairs in the politics of the rulers, in the chambers of justice, in the wars and conquests of the commanders of forces, in the work of the tax collectors and in the commerce of the big businessmen. This revolution so raised the common people in the society created by it in respect of the sense of morality, character, cleanliness and purity that even the select people of other societies seemed to be much inferior to them. It took man out of the labyrinths of superstition and whim and put him on the

broad highway of scientific research and rational thought and action. It treated and cured these diseases of the collective life of whose treatment no idea existed in the other systems, or if at all they tried to treat them, they did not succeed in it. For example, separation between men on the basis of color, race, country and language, classification of men in the same society and discrimination among them, nonexistence of legal rights and equality in practical life, degeneration of women and their deprivation of the basic rights, prevalence of crime, liquor drinking and use of all intoxicating drugs, the governments being above criticism and accountability, deprivation of the fundamental human rights the masses, disrespect of agreements in international relations, barbarism in wars, and such other diseases. In Arabia itself this revolution brought about order in place of chaos, peace in place of bloodshed and anarchy, piety in place of wickedness, justice in place of tyranny and injustice, purity and culture in place of filth and indecency, knowledge in place of ignorance, brotherhood and love in place of long-standing feuds, and it made a nation whose people could not dream of anything beyond leadership of their tribe, leaders of the world. These were the signs which the very generation before whom the Prophet (peace be upon him) had recited this verse for the first time, saw with their own eyes, and after that till today Allah has been constantly showing those signs. The Muslims, even during their downfall, displayed such high morals as could never be attained by those people who represent as the leaders of civilization and culture. No precedent can be found from any period of the history of the Muslims of the tyrannical treatment that has been meted out by the European nations to the subdued nations of Africa, America, Asia and of Europe itself. This is the blessing of the Quran which has so humanized Muslims that they could not become so tyrannical even when they had attained domination as the non-Muslims have been in all periods of history and are even today. A person who has eyes can himself see how the Muslims treated the Christians in Spain when they ruled it for centuries, and how the Christians treated the Muslims when they gained power there; how the Muslims behaved towards Hindus during their eight hundred yearlong rule in India and how the Hindus are now treating them after they have attained power;

how the Muslims treated the Jews during the past 1300 years and how the Jews are treating the Muslims in Palestine.

The other meaning of this verse is that Allah will show the people in the external world around them as well as in their own selves such signs as will make manifest that the teaching the Quran is giving is the very truth. Some people have raised the objection that the people even at that time were observing the world around them and also their own selves; therefore, it would be meaningless to show them any such signs in the future. But this objection also is as superficial as the objection against the first meaning. No doubt, the external world is the same as man has been seeing in the past and his own self also is of the same nature as has been seen in every age, yet in these the signs of God are so numerous that man has never comprehended them fully nor will ever be able to do so. In every age man has met with many new signs and this will go on happening till the Resurrection Day.

(71) That is, is it not enough to warn the people of their evil end that Allah is watching whatever they are doing to belie and defeat the Message of the truth?

اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ۭ اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ ۝۵۴

(41-54) Lo, they are in doubt concerning their meeting with their Lord. (72) Surely He fully encompasses everything. (73)

(72) That is, the basic cause of their attitude and conduct is that they are not sure that they will ever have to appear before their Lord and be held accountable for their deeds and actions.

(73) That is, they cannot escape His grasp nor can anything of their deeds be prevented from being recorded by Him.